

a conservative *indigenista* organization which has representatives in the national government. His influence on the reservation, however, is less than in the extrareservational sphere. 613
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The other living branch of Alonso's sublineage is greatly depleted. Three of Juan's sons live off the reservation and it is unlikely that they will return. Of the two resident brothers, one (Y) recently married and fathered a son. He is making plans, however, to move to another reservation where he has a claim on five hectares of farmland held by his paternal half brother. This will leave his older brother, who is not married, his aged mother, his sister, and an adopted child on the reservation. A half brother, Martín, has lived in a nearby town for many years, but keeps in close touch with reservation life. He is an influential member of an indigenous political party which is in opposition to that to which José (X) belongs. This breach has served to implement the hostility existing between the two branches of the sublineage because of a dispute over inheritance. While the eminence of Martín and José in extrareservational affairs makes this an atypical situation, it nevertheless indicates how factionalism can cut across even the closest kinship ties. There is no longer any economic cooperation between the two branches of the sublineage, a condition which has arisen only in the last ten years. The members of the respective branches do not even speak, except to hurl epithets and curses at one another on occasion. There are charges and counter-charges of theft and sorcery, and on one occasion the police were called in to settle a dispute arising over the inheritance of land and farm machinery. 665
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In prereservation days such a situation would have been insupportable in a small residential group, and seems to have been most often resolved by one party moving away and losing touch with the natal group. Today, and over the past few generations, a different adjustment must be made. In the early days of the reservation period, the chief would have been able to quash open hostility of this sort, since his position at that time was considerably more authoritative than now. One method was banishment. At that time, before sublineation had become significant for the local group, banishment would have amounted to dismissing a troublesome individual and his wife and children, rather than an entire sublineage consisting of several families and all those additional families which had sided with them. Today's situation is differently structured. Sublineation has in some sense weakened the authority of the chief and the integration of the 178
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613 lineage to which he belongs. The sublineages themselves have their
[178] own elders whom they respect and whose leadership they tend to fol-
[622] low, at least in critical times.

In sublineage C there are three brothers who bear the surname* of the founder of the maximal lineage, Huentemil. They live in adjacent houses in the southern, most recently cleared part of the reservation and have holdings of about 15 hectares each. Transito is allied politically (that is, belongs to the same *indigenista* party) with the chief, and is opposed to *división*, yet he is not especially friendly to the chief. In intrareservational matters, Transito is more closely aligned with the other branch of Alonso's sublineage. His political position is understandable because he has more land at present than most other families and cannot improve his situation through division of the reservation into severalty holdings. He might stand to lose some of his land in the apportionment, and he would eventually have to pay taxes on it after the protective features of the reservation system had been dispensed with. The Huentemil brothers comprise the most tightly knit suprahousehold group on the reservation. They cooperate in large-scale subsistence activities, take the same position with regard to maintaining the reservation system, and share in a prosperity achieved by few other families in the community. Juan and Ramón are full brothers; Transito is the son of the father's first wife. Their
[615] father died a few years ago, at which time the land was formally split into three almost equal lots, according to the terms of the inheritance.
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The other large sublineage is that of Curihuinca, F on the diagram. The households are not juxtaposed as are those of the other groups just mentioned. The various segments are on good terms, however, but economic cooperation among them is minimal. Bernardo moved into the southwest corner of the reservation when land became scarce in the northwest corner, where his brothers have remained. The Curihuincas, maintaining that they live on "ancestral land" in the northwest corner, feel that they are more closely related to the founding Huentemil than most other families,⁷ a belief which is accepted by

[551] * The general use of surnames among the Mapuche is a relatively recent develop-
[177] ment, a borrowing from Chilean-Spanish custom. The absence of this practice several generations ago surely contributes to Mapuche forgetfulness about consanguineal ties with other reservations in the region.

[522] ⁷ One of the Curihuincas is a ritual priest of the community, a position ideally
[495] held by the chief. This indicates that their claim is possibly valid. It is taken seriously by most members of the reservation, in any case. It also correlates with weak chieftainship, since José, the chief, is not a ritual specialist.

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423 reservation community is needed before application for *división* may be made. The government's intentions and hopes seem not to have changed, however. This is reflected quite graphically by the fact that a census of Mapuche lands is broken down into "reservations divided" and "reservations to be divided," the latter category including all communities now having reservation status.

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[671] The reservation policy, involving as it does the entire problem of the disposition of Mapuche lands, is the main area in which Chilean and Indian politico-legal structures overlap. National-level politics and laws have had tremendous influence on reservation political structure and legal concepts. *Admapu* (customary law) has been brought into closer approximation with the Chilean system, and the latter has made concessions to Mapuche juridical and social beliefs and practices.

648 Before proceeding with a discussion of Mapuche law and political organization, which cannot be divorced from the Chilean politico-juridical system, it might be well to outline briefly the Chilean governmental structure. In the first place, Chile is a republic with a National Congress, composed of a Senate and a House of Deputies, a system of courts, and a military and police organization. The nation is divided into numerous Provinces which are subdivided into Departments, Subdelegations, and Districts, each with its elected or appointed head and administrative body. An *Intendente* heads each Province, a Governor each Department, a Subdelegate each Subdelegation, and an Inspector each District. Mapuche are Chilean nationals and, upon proof of literacy, attain with maturity the right to vote and to be elected or appointed to any of the nation's political offices. In 1953 there were two Mapuche *Diputados*, several Inspectors, a number of *regidores*, and at least one *alcalde* in Cautin Province. The then Minister of Lands and Colonization was born and spent his early years on a reservation.

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[66] Deputies are elected from one or more Departments, depending on population, there being a proportion of one deputy to each 30,000 inhabitants. In the indigenous zone, especially in Cautin Province with its estimated 100,000 or more reservation-dwelling Indians, the Mapuche are able to swing local elections, even where they are not actually in the majority, due to the existence of numerous splinter parties. They are becoming more conscious of regional-national politics and are forming vocal pressure groups, literally Indian parties, through which they express themselves on the national scene.

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